

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END; HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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[From the Universalist Expositor.]

THE TERMS, COMMUNION & FELLOWSHIP.

Enough has been said, to show, that *koinonia*, rendered *communion and fellowship*, means to be a joint partaker with others. The things on which they partake may be numerous and various. There may be a civil, political, literary, or religious fellowship; and fellowships and communions may be formed for good or bad purposes. They may be small or large. One person does not constitute a fellowship, for it implies society, association together. It may consist of two or three persons. A man and his wife form a fellowship or communion; and the whole human family, in one sense, form but one fellowship. They are all joint partakers of the same flesh and blood. Fellowship and communion, seem also to imply concord or agreement in the things for which they associate, and in which they jointly partake. When concord ceases, the fellowship or communion is at an end, for where there is no concord there can be no communion. Hence Christians, for want of concord and agreement, have divided and subdivided, until we have sects without number.

It seems to us a very contracted view of communion or fellowship, to confine it to religious things; and still more contracted, to confine it to communion and fellowship at the table of the Lord. The Christian communion and fellowship which begin and end here, do not deserve the name of Christian. It is only worthy of the name *sectarian communion*, suited to the endless sects into which Christians are now divided and separated from each other. The question now is, Are you a Calvinist, are you a Baptist, are you a Methodist, are you a Unitarian, are you a Universalist; or, in other words, do you belong to our sect? When this is ascertained, the hand of fellowship is given or withheld, as the case may be. But the question ought to be, Are you a Christian? If Christ has received any one, who are we, that we should withhold God and withhold Christian fellowship from him. Nor ought this fellowship to be confined to the Lord's table, in partaking of the bread and wine. Christians in the apostles' day partook in each other's joys and sorrows. They rejoiced with them who rejoiced, and wept with them that wept. They had fellowship in Christ's sufferings, and in the sufferings of each other. They bore each other's burdens, and so fulfilled the law of Christ. They formed one body, of which Christ was the head; and if one member suffered, all the members suffered with it; or if one member was honored, all the members rejoiced with it. The limit of fellowship among Christians is, where good ends and evil begins. They are not to be partakers in the sins of each other, but ought to shun even the appearance of evil; always to be ready unto every good word and work, both among themselves and to all men. This leads us, to take some brief notice of a part of the Christian fellowship, which is greatly overlooked by professors in the present day.

II. *Koinonia* signifies to make others partake. It signifies to distribute as well as to receive; to make others partake, as well as to be a partaker; and is rendered not only by the words *communion, fellowship*, but also by the terms *communicate, distribute*, in our common version of the New Testament. For example, it is rendered fellowship, Acts ii. 42. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Here, *fellowship* is mentioned as a distinct thing from the apostles' doctrine, breaking of bread, and prayers. What then does it mean in this text? For it cannot mean what many now call, by way of pre-eminence, the *communion*. Dr. Hammond says—*"It is the people's bringing and presenting of the bread and wine, and the fruits of the earth, for the acknowledging of God the creator of all; part of it to be eaten in commemoration of Christ's sacrifice, and the rest to be distributed among the poor."* This view seems to be confirmed by verse 44, and Acts i. 1, 2. It is certain, to remember the poor, was an object of deep importance among the apostles and primitive Christians. Gal. ii. 10. And attention to the following passages will show, that this was considered an important part of the Christian fellowship or communion.

In Hebrews xiii. 16, *koinonia* is rendered *communicate*, where this exhortation is given, "But to do good and to communicate forget not; for with such sacrifices God is well pleased." Similar exhortations are given in Tim. vi. 18; Rom. xii. 13—"That they do good, that they be rich in good works, ready to distribute, willing to communicate. Distributing to the necessity of saints." Relieving the wants of the saints, was a first object with Christians; but their benevolence was not confined to them. Paul says, Gal. vi. 10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." History records the fact, that Christianity first influenced men to make public provision for the poor.

poverty abounded unto the riches of their liberality. For to their power (I bear record) yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." In chap. ix. 12, 13, it is rendered *distribution*, and applied to the same subject—"For the admission of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whilst by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." In Rom. xv. 25—27, *koinonia* is rendered *contribution*, and is expressly applied to ministering to the saints: "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." It is rendered *communication*, Philem. verse 6, and has a relation to the same subject. See also, 1 Cor. xvi. 1, 2, and 2 Cor. ix. 1, 2.

It ought to be noticed also, that the *contribution or fellowship* was extended to the teachers in the primitive churches. Paul says, Gal. vi. 6, "Let him that is taught in the word, communicate unto him that teacheth in all good things." And he thus reasons on the justice and propriety of their wants being supplied, "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt this is written; that he that plougheth should plough in hope; and he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? If others be partakers of this power over you, are not we rather?" 1 Cor. ix. 9—12. "The Lord had ordained, 'that they who preach the gospel should live of the gospel'; and Paul makes honorable mention, that his Christian brethren had supplied his wants."—Philip. iv. 14—18. See also, John. iii. verses 4—8. Christianity then had no aid from civil authority. The laws made no provision for the support of its preachers; yet in no age was it ever more prosperous.

It is obvious from the above texts, that *koinonia* signifies, to contribute, communicate, make others partake of temporal things; and this is a very important part of the Christian fellowship or communion. The poor saints were the partakers, the churches of Christ those who made them the partakers. It was as much a part of their Christian fellowship, as communing at the table of the Lord. The first Christians continued as steadfastly in the apostles' fellowship or contribution, as they did in their doctrine, breaking of bread, or prayers. All these were only different parts of the same Christian fellowship. I do not find, contributions were ever made for home missions, foreign missions, for education or tract societies, etc. No, they were made for supplying the wants of the poor saints, and were liberally extended to poor saints at Jerusalem, as well as the poor in churches who made the collections. In those days, the Lord had a treasury; but no money was hoarded up to support men in propagating sectarian religion, while poor saints found their bed and board in an almshouse, supported by infidels. The wants of the poor saints were supplied exclusively by their Christian brethren. All contributed to this, as God had prospered them. The abundance of some, was a supply for the other's wants.

Attention to this part of the Christian fellowship, was a stronger proof of being Christians, than in communing at the Lord's table together. It is nowhere said, whose cometh not to the table of the Lord, cannot be a Christian. But it is said, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And "If a brother or sister be naked and destitute of daily food, and one say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? To say this, was only to love in word and in tongue; but to relieve their wants, was to love in deed and in truth. 'By this,' said the Savior, 'shall all men know that ye are my disciples, if ye have love one to another.' But sitting down to the Lord's table, was no certain evidence of this love. No. The positive proof of it is—'I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done unto one of the least of these, my brethren, ye have done it unto me.' This is fervent charity. This is love without dissimulation. This is true Christian fellowship and communion. It is fellowship with the Father and his Son, Jesus Christ; for God is love, and he that dwelleth in love, dwelleth in God, and God in him. It is being like our Father in heaven, whose tender mercies are over all his works. It is attaining the end of the Christian fellowship.

We shall conclude this protracted discussion with one or two general remarks.

I. There is only one kind of Christians.—There can be but one, until we have more than one Christ, and more than one sort of Christianity. When Christians speak of Orthodox Christianity, and Unitarian Christianity; of Orthodox Christians, and Unitarian Christians, and various other kinds of them, they only proclaim their own ignorance. Is Christ divided? Were the founders of various sects crucified for them? Or have those, belonging to them, been baptized in their names? From the conduct of the various Christian sects towards each other,

one might conclude, there were as many Christs as sects, and nearly as many kinds of Christianity. But Christians seem to glory in what is their shame; 'for while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?' And yet, zeal for sects is considered by many as a mark of great spirituality. Were Paul now on earth, some churches would not admit him to their communion. Jesus Christ himself would be suspected of heresy; and would not be allowed to preach in their pulpits. But what are all our sectarian divisions and separations about. Is it whether Jesus is the Christ, the Savior of the world, or not? No. They are all about very minor points, and some of these rather childish. Christians have divided about water baptism, whether it is a Christian ordinance, and whether its mode ought to be by sprinkling, pouring, or immersion; whether Christ is in or under the bread in the Lord's supper; whether the Lord's supper should be received standing, sitting, or kneeling; whether the form of church government is Episcopal, Presbyterian, or Independent; whether the wicked are to be punished forever, for a limited period, or are to be annihilated. And Christians have been involved in contentions, about the color and cut of the costume of the clergy. Let these and other things be viewed as important as you please, they are all trifles, unless Christians live like Christians, and act like Christians toward each other.

2. There is only one Christian fellowship or communion. In Paul's day, the disciples of Christ formed but one sect, called by their enemies, 'the sect of the Nazarenes.' There was only one church or Christian fellowship. It was one body, of which Christ was the head. It was not meeting in one place which constituted this fellowship, or church; being all partakers of the precious faith in our Lord Jesus Christ. And every partaker of it, cordially said—"Grace be with all them that love our Lord Jesus Christ in sincerity." But now, Christians are divided into innumerable sects, and have separate communions. They preach against each other, play against each other, and treat each other as pagans, with whom they can hold no religious fellowship. Each sect is striving for the mastery, and compasses sea and land to make proselytes to its sectarian opinions. The money, which ought to supply the wants of the poor saints, is spent in carrying forward their own sectarian projects, and all are expecting, the world in due time will be converted to their creed. Sect is trying to convert sect to a sectarian creed, while all need to be converted to the spirit and practice of primitive Christianity. But we need not expect this until primitive Christianity is better understood, and sectarian dogmas abandoned. When all Christians take the Scriptures as their one rule, they will again make but one communion or fellowship.

W. B.

## PRE-EMINENCE OF CHRIST.

Jesus stands pre-eminent as the Founder of a new system of religion and morals. The scheme of doctrine which he taught, and which he exemplified in his life, was far superior to any which has been propagated in this world. Its principles were infinitely more sublime and expansive, disinterested and impartial, much better adapted to the nature, relations and condition of man, to his wants and desires, his fears and hopes. They bore upon their very face the stamp of divinity, the visible impress of heavenly wisdom. In every view of them, they were good, and acceptable and perfect. They formed, therefore, and they could not fail to form, a scheme of doctrine and duty infinitely preferable to those which opposed it, or which fell short of its general scope and objects. This conclusion will naturally, and, if I mistake not, necessarily follow from the facts and circumstances relative to the pre-eminence of the character of Jesus, which have been noticed heretofore. The system of religious doctrines and duties which he instituted and preached, which he commanded his ministers to preach, and which he enjoyed upon all who should name his name to the end of time—this system, I say, must have possessed as high a pre-eminence over all other systems, as he did over all other religious teachers. This, it would seem, is a self-evident fact. No one can dispute it. Every one will readily admit it.

What scheme of doctrine and duty then, let us inquire, did Jesus found and propagate? Was it a partial or universal scheme? Were its benevolent aims limited, or unlimited? Was it accompanied by sufficient power to render it efficacious, to insure its success, or was it not? The answer to these questions must be plain and brief. We will seek them in the records of truth, the 'sure word of prophecy.' There it is said, in a prediction of the Messiah, 'It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.'

This salvation is plainly universal. This is also the account we have in the New Testament of the salvation of Christ. John says, 'We have seen, and do testify that the Father sent the Son to be the Savior of the world.' And Jesus himself declared, 'The bread of God is he which cometh down from heaven and giveth life unto the world.' I am that bread of life. Add to these testimonies the following, 'All power is given unto me in heaven and in earth,' and we shall be prepared to give explicit answers to the proposed questions. The scheme of doctrine taught by Jesus was universal, not partial; its benevolent aims were unlimited, and it was accompanied by sufficient power to insure its timely and full success. 'Salvation unto the ends of the earth,' the salvation of the world, is universal. To the benevolence which aims at such a salvation, we can conceive of no limits, and in heaven and earth both, there must be power enough to accomplish such a salvation.

Hence, it plainly appears, that the system of doctrine taught by the Son of God is substantially that which Universalists have embraced. It was, properly speaking, Uni-

versalism. This we religiously believe was and is the true doctrine of the gospel, of that very gospel which the risen Savior commanded his apostles to preach to every creature. Of this fact, we have no doubts, and if our persuasions in this instance be well founded, it will follow, and that inevitably, that the system of universal grace and salvation is vastly superior in value, and therefore decidedly preferable, to every scheme of doctrine which opposes it. It contains the spirit and principles of true, primitive Christianity. However it may be despised, and ridiculed, and denounced, by those who are unacquainted with it, who have misapprehended its real character and tendency, it is the genuine doctrine of Christ. This is the plain, stubborn fact of the case.

Many, we know, oppose and reject this doctrine, and they do these things with the greatest honesty and sincerity of heart; but it is because they have utterly misapprehended its nature and true character. No one, I am confident, acting understandingly can do either. With better information upon the subject, its enemies would act very differently. They would become its friends. They would perceive its superior excellency; its adaptation to the condition and wants of man; the honor it reflects upon the character of God and the mission of his Son; and perceiving these things, they would cordially embrace it. They would speak of it in the most honorable terms, and earnestly recommend it to the acceptance of all around them. Such, it is believed, will be the course of all who shall make themselves fully acquainted with this pre-eminent plan of the grace of God.

The reader will probably be confirmed in this opinion, by a brief view of the 'common salvation' in contrast with the two opposing systems of the age. Such a view I shall endeavor to take, and in justice to myself and those who differ from me in religious sentiments, it is proper to remark, that in the following comparison I have no invidious motives. To elicit truth is my soul aim. I am aware of unfriendly feelings towards no sect of Christians. It is my wish and determination to treat every one with becoming courtesy, and tenderness, and candor. 'To err is human.' Of this I am aware, but errors, wherever lodged, should be carefully ferreted out and publicly exposed. They are good for nothing, and worse than nothing, and ought therefore, to be treated with no indulgence.—Universalist.

From the Gospel Anchor.

## GOOD TIDINGS.

Extract from an unpublished Sermon.  
It may be proper here to inquire, how the doctrine of the resurrection could be good tidings, when connected with the long cherished doctrine of endless misery? Without faith in the resurrection, men would look to the future and dread the silence and darkness of the tomb. Still the grave would be a resting place from the storm; and under the pressure of the ills of human life, we could look to the narrow house with some composure and gather some comfort from the reflection, that there the weary head would be at rest and the troubled spirit find repose, where the wicked cease from troubling and the weary are at rest. Now is there any propriety in calling that 'good tidings,' which moves upon the dark waters of oblivion only to call up spirits from the 'vasty deep,' and people eternity with spectres of darkness to torment us forever?

Is he a messenger of 'good tidings' who draws away the dark curtain that hides futurity from our view, only to present us with the smoking pit, from which comes up the voice of dire lamentation and woe, and pain never ending, for a large portion of the human race? Nay, I do not hesitate to declare that even unbelief in all its gloom,—the Atheist's creed, there is no God and death is an eternal sleep—blank and cheerless as it may be, is nevertheless better tidings than that of ceaseless woe, for a soul of Adam's family. I ask you to bring the subject home to your own hearts and your own feelings, and decide with candor and truth. The gospel is 'good tidings.' Such is the meaning of the word, and such the definition given by the inspired apostles. There is no mistake here; there can be none. The true gospel of Christ is good tidings to all people. Go then to the silent mansions of the dead and weep for the loss of friends that are gone. Go, and sit you down in solemn silence among the sepulchres of those that are mouldering in dust, and as the eye rests upon the consecrated marble that marks the spot where sleeps some tender friend, tell me if you would not rather cherish the lonely thought that your friend sleeps in the dreamless solitude of the grave, than be told that he lives but shivers in the endless torment of hell? I know not how others may feel on this subject, but for me I say, when desolation's iron scourge lays the heads of my wife and my children low in the dust—when like the oak of the forest, scathed and seared by the lightnings of heaven, I stand leafless and bare with ruin all around me, and nought but the ghosts of departed joys remain; if I cannot drink of the pure waters that gush from the living rock, give me the poor privilege of reflecting that my loved ones sleep in the arms of death, that their conflicts are over. But spare, oh! spare the last vial of wrath! Disturb not their mouldering ashes, nor drag them from their tombs to torment them ever more! Tell me not of

"Eternal plagues and heavy chains,  
Tormenting racks and fiery coals,  
And darts to inflict immortal pains  
Dipt in the blood of damned souls."

## LOVE.

What moved God to create the world and people it with the human race? Love. What disposed him to give man a rational soul, and endow it with moral faculties? Love. What induced him to render man a free moral agent, and expose him to choose with good and evil? Love. What prompted him to surround man with so many trials, joys, sorrows, blessings and woes? Love. What led him to ordain rewards and punishments according to every man's deeds? Love. What disposed him to send his spirit, his prophets,

his Son, and his apostles into the world, to enlighten, to prove, instruct and reform mankind? Love. What prompted him to institute the law, the gospel and all its dispensations? Love. What brought down Jesus Christ from heaven to seek and save that which was lost? Love. What makes the angels in heaven rejoice more over one sinner that repenteth, than over ninety and nine just persons who need no repentance? Love. What leads saints to desire and pray for the salvation of all sinners? Love. What is the fulfilling of the law? Love. What is that without which we are nothing? Love. What renders men the true children of God? Love. Who is the purest Christian? He who is the nearest perfect in love. What will be the chief glory of heaven? Love. Which will finally prevail in the universe, love or hatred? Love. Let us then strive after the fulness and purity of Love. [Iod. Messen.]

## THE SLANDERER.

Against slander there is no defence—Hell cannot boast so foul a fiend, nor man deplore so fell a foe. It starts with a word—with a nod—with a shrug—with a look—with a smile. It is pestilence walking in darkness, spreading contagion far and wide, which the most wary traveller cannot avoid; it is the heart searching dagger of the assassin; it is the poisoned arrow whose wounds are incurable! It is the mortal sting of the deadly adder; murder its employment, innocence its prey, and ruin its sport.

The man who breaks into my dwelling, or meets me on the public roads and robs me of my property, does me injury. He stops me on the way to wealth, strips me of my hard-earned savings, involves me in difficulty, and brings my family to penury and want. But he does me an injury that can be repaired.—Industry and economy may again bring me into circumstances of ease and affluence; and smiles of gratitude may yet play upon the cheeks of my offspring; as they receive the small token of parental love.

The man who comes at midnight and fires my dwelling does me injury—he burns my roof, my pillow, my raiment, my very shelter from the storm and tempest; but he does me an injury that can be repaired.—The storm may indeed beat upon me, and chilling blasts may assail me; but charity will receive me into her dwelling, will give me food to eat, and raiment to put on, will timely assist me, raising a new roof over the ashes of the old, and I shall again sit by my own fire side, and taste the sweets of friendship and my home.

But the man who circulates false reports concerning my character; who exposes every act of my life which may be represented to my disadvantage; who goes first to this neighbor, then to that, tells them that he is very tender of my reputation; enjoins upon them the strictest secrecy, and then fills their ears with hearsays and rumors; and what is worse; leaves them to dwell upon the hints and suggestions of his own busy imagination. The man who in this way 'filches from me my good name,' does me an injury that neither industry, nor charity, nor time itself can repair. He has told his tale of slander to an uncharitable world. Some receive it as truth; others suspect the half is not told them; and others dress what they have heard in the highest coloring—add to their own inventions, and proclaim it at the corners of the streets and upon the house-tops. Should I prove myself innocent, and attempt to meet the scandal with contradiction, the story of my disgrace outrips me, and solicitude to contradict it, excites suspicion of guilt. Should the slanderer confess his crime, the blot is made, and his tears of repentance cannot wash it out. I might as well recall the winds or quench the stars, as recall the infamy, or wipe this foul stain from my character.

Attach a high value to my fellow men.—I cannot but wish that while I live among them, I may hold a place in their affections, and be treated with respect which is due my station. 'A good name is rather to be chosen than riches,' or than 'precious ointment.'

'T is the immediate jewel of the soul,  
The purest treasure mortal times afford.'

Give me this, and I can face the frowns of fortune—can be pointed at as the child of poverty, and still know what it is to be happy. Take this away, and you strike a dagger into my soul; you render life itself a burden. The frowns of a world, the finger of scorn, and the hiss of contempt, are more than a man can endure.

Yet, dear as reputation is, 'and in my soul's just estimation prized above all price,' it is not too sacred for the slanderer to tarnish and destroy. He can take from me the confidence of my employers, the respect of my friends; can blast my reputation with his pestilential breath, and feel not a pang of remorse. He glories in nothing so much as in the slaughter of character. He would blight the fairest flower in the garden of innocence, demolish the loftiest temple of human purity, and place his broad stamp of infamy on the holiest servants of the living God.

The slanderer has not the slightest pretext of excuse to palliate his offence. A desire of gain may urge some men to the commission of crime; the incendiary and the assassin may be excited by this base passion to perpetrate their deeds of darkness and of death; but the man who attacks me with slander, has no hope of personal good; and if he robs me of character, he

'Robs me of that which not enriches him,  
But makes me poor indeed.'

He gratifies the malice of his heart, adds one more to the family to wretchedness and woe, and enjoys a secret pleasure—yea, even triumphs as he reflects on the infamous achievement. [Badger's Messenger.]

'Charity thinketh no evil.' Some who profess a good share of charity, think that their neighbors are totally depraved, and are sure it is no breach of charity to think they will dwell with devils in endless woe. The question is whether this is thinking no evil. [Gospel Anchor.]

Every plant which my heavenly Father hath not planted, shall be rooted up.—Script. A man deceives another but once.



## CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, JAN. 17, 1834.

## PROSPECT, ME.

The Belfast Republican Journal of last week contains a correspondence between Rev. Stephen Thurston, pastor of the orthodox Congregational church in Prospect, and Mr. Zetham F. Shute, a member of said church. It is on the whole a curious publication. The first is a letter of Mr. Shute to Mr. Thurston, dated Aug. 23, 1833, on the subject of a Lecture delivered by Mr. T. at Sandy point school house, from the text—"I tell you nay, but except ye repent ye shall all likewise perish." The explanation which the preacher gave of this passage was so manifestly strained, and some of his statements relative to the sinner's ability to come to Christ were so contradictory of the church creed, that Mr. Shute was disposed, as an honest and independent man, to ask his reverence a few humble questions, in the hope that he would grant him a friendly answer. At the same time, also, he requested his Pastor to meet and examine the subject with Elder McFarland, sometime in the course of the succeeding month. The letter is respectfully written, and evidently in the spirit of Christian love and sincerity.

But it seems Mr. Shute took too great liberty in thus daring to ask an explanation of his haughty pastor. It was an affront that could not be tolerated. What! ask an orthodox minister for the authority of his statements? Ask him to account for the contradictions in his creed? Insufferable! Such presumption, under any other than a republican government, would merit the rack or the halter. But something must be done. It would never do to answer Mr. Shute, nor to allow him a membership in an orthodox church, if he thus thought to ask light of his minister. Accordingly, after waiting three weeks, Mr. Shute received a letter from Mr. Thurston charging him with "departing from the faith of the gospel," &c. and summoning him to appear before the church on a day appointed to make answer to the charge. The communication of these interesting facts, appears to have been the main object of the letter. Before he closes the letter, however, Mr. T. is pleased so far to condescend as to confess he had received Mr. Shute's letter and to make a few remarks on the subject; the sum and substance of which are, that if Mr. S. thinks of asking him (Mr. Thurston,) any questions, he must first "set apart a day for solemn fasting and prayer," after which, if he will call, his holiness will condescend to assist him in acquiring a knowledge of the truth. This man would make an excellent Pope. Give him the power, and we doubt whether any poor sinner would be allowed audience before him, without first kissing his great toe and crawling on all fours, beating his head upon the ground, as he advanced to his footstool. Then, having fasted a day or two by proclamation, and "exercising that repentance" which is called for by the circumstance of his having dared to ask his reverence to explain his doctrine,—peradventure he would be graciously pleased to inform the humble supplicant how a person has power to save himself, when God, from all eternity, determined that he should be damned forever.

The proposition to meet Elder McFarland is indignantly and insultingly rejected. Mr. S. might have known before, what would be the fate of such a proposition. Mr. T. knew, too well, the weakness of his doctrines and his own want of ability to defend them, to consent to meet a man so mighty in the scriptures, and, withal, so fair and conclusive a reasoner, as Elder McFarland. In declining the proposition, however, he exhibits his slanderous spirit, by offering as an apology to Mr. S. the consideration of Matt. vii. 6,—"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again to rend you;" that is to say,—I, Stephen Thurston of West Prospect, am "holy"; but Elder Moses McFarland of Montville is a "dog";—my Calvinistic doctrines are "pearls", to offer which before Elder McF. would be casting them before "swine". What consummate modesty is here! No wonder this Pastor recommended humility to his church member, Mr. Shute. This is the real spirit of the Pharisees of old—thank God, public sentiment in this country will not approve or tolerate it.

Mr. Shute's reply is plain and independent; it is like a "threshing instrument having teeth," which gives Mr. T. a painful raking. We congratulate Mr. S. on obtaining his liberty from the toils of orthodoxy, and exhort him to stand fast therein, and see to it that he is not again entangled with the cruel yoke of bondage and oppression.

## NOBLEBORO', ME.

We understand that a most extravagant excitement has been got up in Nobleboro' and New Castle by the Baptists, by means of a Four days meeting which has continued

without intermission five weeks. Several have been successfully frightened first into the water and next into the Baptist Church. We shall expect to hear before long of repeated cases of insanity and suicide—and subsequently of gross immoralities and excommunications. Such are the general "fruits."

## "PERFECT WILL OF GOD."

Dr. Adam Clarke, in his Commentary on Rom. xii. 2—"That ye may prove what is that good and acceptable and perfect will of God," says—"perfect, i. e. finished and complete: when the mind is renewed and the whole life changed, then the will of God is perfectly fulfilled; [in the individual,] for this is the grand design in reference to EVERY HUMAN BEING." What is this but clear, palpable Universalism? The grand design of the will of God is to renew the mind and change the whole life, of every human being; and it is perfect, or will be perfectly fulfilled, only when this design is accomplished. Three fourths of the time, Dr. Clarke wanted nothing but the name, to make him a Universalist: the other fourth, he forgot his independence, and remembered the obligations he was under to the Methodist Church.

## UNIVERSITY IN VERMONT.

We learn from the Universalist Watchman, that Capt. Partridge, the Principal of a distinguished Military school in Norwich, Vt. has offered to rent or sell his spacious buildings to the Universalists for a Literary Institution. The cost of the buildings was rising \$15,000. He will sell the whole now for \$11,000. The project seems to take favorably among the brethren in Vermont, and a meeting is to be held on the subject on the 12th Feb. at Norwich. The Seminary is situated on the banks of Connecticut river, which divides Vermont from New Hampshire. Should the Universalists purchase the establishment and make a University of it as proposed, it will be well situated for patronage. We have no fears that learning will injure the cause of Universalism.

## A WARRIOR FALLEN.

Alas! alas! the Christian Soldier—that concentrated and double refined essence of all the violence of opposition to the Gospel of the grace of God—has given up the ghost. Its "dick" is broken; its "blunderbuss" is burst. It expired of a putrid consumption in the city of Boston on the 23d of December. In other words, it has been discontinued for "the want of money." Br. Whittemore says: "The Soldier died without conversion, and in his last moments, like the impenitent thief upon the cross, he railed against the heavenly religion of Jesus Christ."

"Behold the aged sinner goes,  
Laden with guilt and full of woes."

## "THE UNITARIAN."

We acknowledge the receipt of a neatly printed royal 12 mo pamphlet of 50 pages—the first number of a new publication entitled "The Unitarian." It is to be issued monthly by James Munroe & Co. Cambridge Mass. conducted by Rev. Bernard Whitman, of Waltham, Rev. Jason Whitman of Saco, Me. and George Nichols. Each No. will contain 48 pages. The price per year is \$2.00. We like the appearance of this work very well; its editors seem to have designed it for the "common people" and appear willing to speak out and to speak plainly on the subject of doctrines. The No. before us is well filled. Particularly are we pleased with an article on "The Trinity," by Rev. Bernard Whitman. He declares that he "holds himself ready to correct all mistakes, and to publish all candid objections to his views and reasonings." Such being his candor and frankness, we trust he will inform the public how and wherefore he came to quote, as an argument against Universalists, the extracts from Jonathan's Targum on Canticles and Job? It so happens that Jonathan had no such Targum. We wish the Unitarian success and shall publish one of its articles as soon as convenient.

Will Br. Grew of the Gospel Anchor, send his paper to "Joseph Philbrick, Bloomfield, Me.?" He has paid us the advance price for one year. Who will order another copy through us, and thereby enable us to send the proprietor a three dollar bill—we cannot send \$1.50 by letter.

That was a pretty good joke, Br. Rayner—all we complain of is a want of fairness in the quotations.

## MORMONISM AND ORTHODOXY.

We commend the following sensible remarks of Br. Price, one of the Editors of the N. Y. Christian Messenger, (a most excellent paper by the way,) to the serious consideration of the public—not excluding the orthodox portion of it. They are made in relation to some very severe censures expressed by a Calvinistic print against the persecuted Mormonites of Missouri. The parallel between the fanaticism of popular orthodoxy and unpopular Mormonism, is a fair one.—We agree with the Messenger in condemning the fanaticism of both.

"Is it not a question worthy of consideration, whether fanaticism is really more revolting in the Mormonites, than in those regarded orthodox? He that is disposed calmly to retrace the history of some few of the popular sects for a few years past, will

meet with much, we are confident, which will be found little behind the wildest conduct of the Mormonites. We know not but we should be fully justified in saying that the former, in some things, have far outstripped the latter. The respective parties may mark out and pursue somewhat different paths, but the conduct of the former, for aught we can see, is just as disgusting in its sphere, as the latter."

Take the celebrated revivalist, Burchard, (and there are numbers of the same school,) some account of whom has heretofore been given in our columns, and we really think it will be found that he altogether carries off the palm. The Mormonite only asks a blind assent to his absurd and extravagant doctrines—a kind of yielding up of all freedom of the mind to the supreme control of his spiritual dictator, but the fanaticism of the other not only requires this slavish submission of the mind, but will seldom stop short of its total shipwreck. At least, it would seem reason must be detoured for a time, before satisfactory evidence can be had that they have gone through that awful but indispensable process—modern conversion. In ancient times the spirit of God moved in a "still, small voice," but from the improvements of the present day, it can only be exhibited in the "whirlwind and the storm."

With the Mormonite, it is true, as with modern revivalists reason must be sacrificed; but with the former, so far as we can understand, the subject is left a deluded, yet harmless being; while with the latter, the most disastrous consequences too often ensue.—The peace of families and neighborhoods are not unfrequently sadly disturbed, if not destroyed. The most direful apprehensions are entertained upon each unfortunate being who may chance to come within their influence. These apprehensions may continue for months, for years,—yea may go down to the grave with the sufferer; and even more than this, in how many instances has to dark catalogue been closed, within a few years past, by suicide and murder!—Have ever evils of this class, of this magnitude, followed in the train of Mormonism? If they have, it is unknown to us."

[For the Christian Intelligencer.]

## EARLY HABITS—No. 1.

The importance of rightly forming our early habits, will, we think, be disputed by none. Our manner of acting in youth, will have a direct bearing on our future course. The influence of habit is truly incalculable. A vicious practice or bad principle, once acquired, may follow the unfortunate youth through life, and be to him a source of great injury and unhappiness. Whatever be our profession in life, no education is more necessary, than the acquirement of virtuous habits. In the days of youth, those days of spotless innocence, when the mind is not influenced by hatred, revenge, or its kindred passions, we should begin to form our habits. This is the time when prejudice has not biased our opinion, and the world has not contracted our affections.

When we look about us, and see men distinguished for their good or bad actions, we shall almost invariably find, that these actions were founded upon the principles they imbibed, and habits they formed, in their early youth. Their peculiarities may have been small indeed; but as the possessor of them advanced into life, they became more plainly developed, and at length found to be of great weight. The compositions of Pope and White in their youth, would not have disgraced them in their manhood.

But if we look amongst the community at large, we shall find the truth of these remarks to be still more striking. Do we see a man wasting away his life in indolence and misery? We shall find that his youthful course was marked with the same traits of character. But, if he, on the other hand, has become rich and industrious, and one of the finest men in society, we shall almost invariably find, that in his youth, he was distinguished for prudence and economy.

But there are some, whose peculiar circumstances have, in the very outset, had a direct tendency to make them conspicuous through life. They embark on the stream of time with all their fortunes, and are borne swiftly and gloriously along its current, to their desired haven. Such a man, was Napoleon Bonaparte, who, had he lived in this country, would in all probability, have passed away his life in inaction, and have been no more distinguished for his actions, than any other person. But the circumstances in which he was placed, had a direct tendency to make him the very person he was.

So easily are habits formed, and so lasting are they, when they have become once established, that any care and attention however great, bestowed upon them, will not be lost. No faculty of the mind is given to man, so powerful, as not to be susceptible of some improvement; no evil propensity so strong, as not to be brought, by due attention, into subjection to reason. Those whose course has been marked with honor and distinction, have with great avidity sought eminence. So on the other hand, there is no principle of our natures, which, if it is left wholly to itself, or in part only guided by the dictates of reason, will not be forever a source of misery and misfortune to its possessor.

## JUVENUS.

[For the Christian Intelligencer.]

## AN EXTRACT

From an unpublished Sermon, by A. A. Folsom, of Hingham, Mass.

"If ye fulfill the royal law according to the Scripture, ye do well." James ii. 8.

But as the lawyer interrogated Christ so might it now be asked, "Who is my neighbor?" Luke x. 25—37 ver. inclusive.

Here it is made abundantly evident that in the estimation of the Christian all men should be regarded in the light of neighbors; even the most wretched and unfortunate of the human race.

To the Samaritan (although doubtless a perfect stranger) the wounded and sick man could go as to a neighbor, yea more, as to a brother, a brother indeed.

But we must be permitted to inquire, What sort of a Priest think ye that was, who could pass by on the opposite side of the way without even turning aside for a moment to inquire into the situation of the wounded stranger, or so much as to slacken his walk to cast one compassionate look upon the unfortunate helpless man?

Verily he must be one who believed that God in the covenant of his grace, had "pass-

ed by" a certain part of mankind, as the forever doomed victims of eternal woe and misery. May we hope for the honor of religion that none such priests exist in our day.

For surely let his moral character be what it may, of one thing we are certain, and that is, he did not love his neighbor as himself. But again. What opinion must we form of the Levite who approached the sick man—beheld him in all his distress and departed without attempting to relieve or comfort?

Surely he must be a believer in that horrid doctrine which teaches that the citizens of heaven will look down with cold indifference upon the sufferings—the interminable sufferings of their neighbors and friends in hell.

Yea worse than this, who will rejoice over their miseries, and raise higher their songs of praise as they see the smoke of their kindred's torment ascend forever and eternally.

If the conduct of the Levite who visited the wounded man and his destitution of all mercy is considered abhorrent, what are we to think of the conduct of the "just made perfect" if their conduct of which we speak be true?

I pause for a reply.

It is evident beyond dispute that the Levite did not cherish that love for his neighbor which the gospel requires.

But what may be asked what is strictly meant or what are we understand by the expression, "love thy neighbor as thyself."

All I apprehend that is signified by this command is plainly conveyed in the following precept of the Saviour. "All things whatsoever ye would that men should do to you, do ye even so them; for this is the law and the prophets."

To "love" thy neighbor as thyself is simply to obey this divine injunction.

For unless we have that respect for our neighbor's good, which we have for our own good in some considerable measure at least we can never feel willing to do unto him, as we would have him do unto us in like circumstances.

We have shown from the story of the good Samaritan that all men are our neighbors according to the Scriptures and that we are commanded as the Samaritan did to the distressed stranger to "go and do likewise."

Now let us take another view of the subject. God is represented by some Christians as conducting exactly towards the sinner as did the priest and the Levite towards the man who fell among thieves. And yet while the latter are despised for their conduct, the former is thought to be strictly just and good.

The sinner like the wounded man is totally helpless—he cannot do any thing for his recovery and unless some friend volunteer his assistance he must perish.

I am aware it is said that God has provided medicine for the sin sick soul and that offers of it are made upon the most easy and simple conditions. The sinner has only to arise and walk a few steps before he meets the great Physician, "whose skill was never baffled."

But what does this all avail?

Suppose the Samaritan had said, "Here friend I have an abundance of oil and wine," arise and apply the remedy; here also is a 'heast' which I have provided for your conveyance, arise and seat thyself upon him, and return to thy family." What would the offer amount to but aggravation?

The fact was the poor man was entirely unable to arise and help himself. Consequently we find the good Samaritan binding up his wounds for him—placing him upon his own beast without any aid from his patient—and carrying him to the inn. Even so the sinner. If he is ever saved it must be by the free and unconditional grace of God.

The Deity must do for the sinner all in substance that the Samaritan did for the wounded man that fell among thieves.

And we confidently believe that he will—that no means on his part will be neglected to render his vast family of his children forever happy.

But we must pass a moment's reflection upon those who think that God has "passed by" a great portion of his creatures, as predestinated subjects for endless misery and who profess to feel reconciled to the woful destiny of their neighbors.

We are not permitted to judge their hearts, but cannot suppress the conviction that their concern for neighbors is far less than it is for themselves.

For if it was not they could not be reconciled to the thought that their friends or enemies were to fare infinitely worse than themselves.

They would not be willing to go to heaven at the expense of their neighbor's eternal welfare.

But without knowing the hearts of others, I can and will express only the sentiments of my own. Were it made clearly evident to my mind that my neighbors with whom I had long enjoyed the pleasures of life—that my acquaintance with whom I had often taken sweet counsel—that my relations and friends—perhaps my companion or dearly beloved children—perhaps they all were destined to suffer in that place which our spiritual teachers call hell while the unending ages of eternity rolled their tedious rounds, I say, did I believe this my soul would hesitatingly resolve within itself to follow them down to their dark abode. There would it infinitely prefer to mingle with the souls of my friends in torture unutterable, than to ascend to the cloudless heights of heaven and live in the unfading sunshine of that God who could thus sport with the feelings of his creatures. Yes, far preferable under these circumstances would be the company of old neighbors, and beloved friends, in the pit of perdition—breathing the sulphurous flames of Gehenna, than all the splendid entertainments of the upper world.

For could I be made to behold with composure the distress of my friends, and to utter the loud Amen to their irrevocable sentence, I must evidently lose my love for them and thus violate that 'royal law,'—"Thou shalt love thy neighbor as thyself."

But I have no faith at all in such a doctrine; one that tends to tarnish the spotless character—to impair my confidence in him and destroy my love in his creatures—my brethren according to the flesh.

Viewing all men to be my neighbors and with myself destined to live hereafter in the high courts of immortal bliss, I can consistently love the Lord with all my heart and my neighbor as myself, and then fulfill the royal law according to the Scripture and consequently "do well."

[For the Christian Intelligencer.]

## A SERMON.

BY CALVIN GARDNER.

Delivered at the Funeral of Mrs. Mary M. Gardner, of Waterville.

It hath been truly and properly said by hearers, that, on an occasion like the present, our words should be few and fully chosen. How far I may succeed in selecting the most appropriate and proper language, which to clothe the sentiments I may offer, cannot say; but I may assure you, in the outset, that I shall not detain you long, weary your patience with unnecessary solemnity, or to pass an hour in a useless religious service. Nor have I come together for the purpose of inculcating this occasion for impressing upon your mind our peculiar tenets. Nor—may I say—have we come together to eulogize the character of her, who now sleeps in the silence and solitude of death before us, or to proclaim aloud her virtues, or speak of the destiny which awaits her in the other world. Her spirit has gone to him who gave it; and in his hands, we leave it. Knowing that he is the Father and Friend of all, we may doubt that he will do right, and, in his own way and manner, promote the greatest good of his intelligent family. Besides,—sleeping as she now does, in the silent slumbers of death, she hears not, she feels not, the voice of mortals. She will wake not again at the sound of the human voice, or listen to the instructions and admonitions of human wisdom. She hath gone hence to be here no more; and though her surviving friends may not forbear to drop the tear of regret for the loss they have sustained, yet unreasonably repine at the common allotment of providence. And, in order to direct their minds, and the minds of all who may hear me, to some appropriate and profitable reflections, I have thought proper to select a passage from the sayings of the wise man, as recorded in Ecclesiastes (7th Chap. 2d verse,) and which reads thus,—"It is better to go to the house of mourning than to the house of feasting; for that is the end of all men; and the living will lay it to his heart." To this passage of Scripture, as a guide for our present meditations, your attention is now invited—and I may hope that our reflections will be such as the occasion shall justify, and as shall be profitable for our moral and religious improvement.

The question will undoubtedly occur to your minds, as one worthy of a passing consideration. Why is it "better to go to the house of mourning than to the house of feasting"? The wise man, to be sure, answers the question, by saying, "for that is the end of all men, and the living will lay it to his heart;"—but the inquiring mind is doubtless anxious to hear something more said upon the question, and to have a few of the principal reasons plainly and distinctly pointed out; and such an anxiety, I think, is perfectly natural and proper. As far as our general conceptions of pleasure go, we are accustomed to associate the highest enjoyment with "the house of feasting"; and to expect to find it there, if it can any where be found in the wide world. The expectation and prospect of a rich banquet, social and convivial companions, scenes of gaiety and mirth, and all the enchantment of fashionable life, are naturally associated with the "house of feasting," and rise up before the imagination, whenever it is called to the mind. And can it be, you will ask, that we had better forego all this enjoyment, and refuse this immense amount of pleasure, for the sake of spending an hour of gloomy silence in the "house of mourning"? Is it not making too great a sacrifice of our feelings, to give up the social circle, and its numberless amusements, in order to meet with those who have been afflicted, and whose minds are wholly given up to gloomy reflections? You may think so; but there are advantages to be derived from it, which will more than counterbalance the sacrifice you make.—Think of it as you may, it is not in the "house of mourning," that people are the most unhappy; nor is it there, that their minds are indulging in the most distressing and perplexing reflections. Their reflections may indeed be of a melancholy and sombre cast; but they are, withal, of a soothing and quieting character. They are far from being of that peculiarly disagreeable nature, which are occasioned by the little vexatious rivalries, the jealousies, the misunderstandings, frequently occurring in the "house of feasting." They leave us, too, in the possession of a clear conscience, which is the greatest blessing we may enjoy on the earth,—while those of the other class frequently goad us on to seek revenge, even if it must be done through the instrumentality of crime,—may, of bloodshed. You cannot fail of perceiving, then, that it is "better," as far as our reflections are concerned, especially in this case, "to go to the house of mourning than to go to the house of feasting." Our reflections may be more gloomy; but they will also be more salutary, and far less dangerous. They will never lead us into those paths of iniquity, which are full of temptations and trials, and which, in the end, lead to innumerable difficulties, and perhaps to irretrievable ruin.

But there is also another reason, to which we may here assign, why it is "better to go to the house of mourning than to go to the house of feasting"; and that is, that we may here prepare ourselves, by a full view of what we must all soon be, for our final departure. By a wise arrangement of providence, and doubtless for our ultimate good, the sentence has been passed upon us, and upon all, that "the dust shall return to the earth as it was;" and, for our satisfaction and comfort, it is also written, that "the spirit shall return unto God who gave it." Whatever may be our speculations, respecting the state and condition of man after death, we may not be allowed to doubt the fact, that we must all die. But, although this fact is universally admitted,—and although no one expects to elude the pursuit of the King of Terrors,—yet there is not, it must be confessed, that preparation made to meet him, which the certainty of the event seems to demand. I do not mean, by being prepared to die, that we should prepare ourselves, by a certain course of conduct, to find favor in the sight of God, and that mortal shall have put on immortality, and this corruptible incorruption, and death swallowed up in victory;—but I mean that we should accustom ourselves to reflect upon death, and to consider how we should live



## EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDNER, JAN. 17, 1831.

## LEGISLATURE.

In Senate, Jan. 9.—Mr. Cogswell, made a report on petition of President, Directors, and Company of Maine Bank, for increase of capital, which was read and accepted.

A message from the Governor, was brought in by the Secretary of State, transmitting a letter from Lewis Cass, Secretary of War, with a request from the President, that jurisdiction over the Arsenal at Augusta, would be ceded to the U. S.

Petition of Greenleaf White and others praying for an act of incorporation for the purpose of erecting a Dam across the Kennebec river, at or near the Island above the Kennebec Bridge, was read and referred to the joint select committee to which was referred the petition of Thomas Carlton and others.

Mr. Smith, from the committee on manufactures, made a report on the petition of Jacob Hunt and others, accompanied by a bill to incorporate the Stroudwater mill dam Company, which was read once.

In the House. The Committee appointed to employ a draftsman, reported that they had agreed with Asa Redington, jr. at \$3 a day; \$2 was subsequently substituted.

On motion of Mr. Phelps of Fairfield, the bill fixing the compensation of Clerks of Courts, and giving further remedies on Clerks' bonds, was taken from the table, and referred to a select committee of one from each county. The Speaker appointed Messrs. Phelps of Fairfield, Woodman of Buxton, Goff of Danville, Bridge of Dresden, Small of Monmouth, Haynes of Trenton, Thayer of Paris, Eastman of Dexter, Harkness of Camden, and Hobart of Edmund.

Petitions were presented and referred—of sundry inhabitants of Bristol, Nobleborough and Newcastle, for an act to extend the time of making Danvers-cotta Canal—Selection of Hancock, for the removal of the Courts in Hancock County from Castine to Ellsworth—Isaac Lincoln and others, for incorporation for manufacturing cotton cloth and other goods, in Brunswick.

Remonstrance of the town of Carthage, against the petition of the inhabitants of Farmington for a new County.

In Senate, Jan. 10.—Bill to increase the Capital stock of Maine Bank passed to be enacted.

Mr. Prescott, from the Joint Select Committee to whom was referred the petition of Greenleaf White and others for an act of incorporation to build a Dam across the Kennebec in Augusta, reported an order of notice to be published before the 21 Wednesday in February. The report was accepted.

In the House.—Bill authorizing the Governor to appoint agents to protect the State timber lands, was read a second time, and after some discussion, was on motion of Mr. Cilley, referred to a select Committee, consisting of Messrs. Cilley, Jarvis and Pierce of Portland.

Mr. Parris, from the committee appointed to contract for the performance of the State printing, reported that they had contracted with I. Berry, & Co.

Petitions were presented and referred—of Nathan Stanley and others of Montville, to be incorporated into a town, (this petition was addressed to the State Treasurer)—Mary Ann Van Buskirk for the change of her name to Mary Ann Coffin—Moses P. Harris of Portland for change of name—Edward A. Bridge for a sluice, presented by Mr. Call of Bangor.

Remonstrances—of selectmen of Friendship against the petition of Robert Gray and George Davis to be set off to Cushing—John Otis and others against a Horse ferry at Bowman's Point.

On motion of Mr. Lake of Bucksport, a committee was appointed to take into consideration the constitutionality of further carrying into effect the provisions of the act passed June 27, 1820, entitled an act to establish a Medical School in this State, in which act the sum of \$1000 is granted to said Medical School, under the control and direction of the two corporations of Bowdoin College, and which has commonly been paid out of the Treasury agreeably to the provisions of said act.

In Senate, Jan. 11.—Bill additional to an act to incorporate the Portland Mutual Fire Insurance Company passed to be engrossed; also bill for purchase of Greenleaf's reports; also bill to incorporate trustees of Union Academy.

Order of notice on petition of J. Eaton and others; and on petition of Jeremiah Paul and others.

Petition of Cullen Sawtelle, Register of Probate for Somerset County for increase of salary, was read and referred to a select committee consisting of Messrs. Farnsworth and Emmons of the Senate and such as the House may join.

In the House.—Mr. Cilley, on the committee on the resolve authorizing the Governor to appoint agents to take care of the State timber lands, reported that it be indefinitely postponed—agreed to.

Order of notice on petition of Greenleaf White and others, that it be published in the Age and Kennebec Journal three weeks successively, the last publication to be before the second Wednesday in February next, came from the Senate for concurrence.

Mr. Read of Phippsburg moved to strike out "21 Wednesday in February next," and insert "1st Wednesday in January, 1835."

After considerable discussion, in which Mr. Hyde of Bath, Vose of Augusta, Pierce of Portland, Bronson of Anson, Read of Phippsburg, Jarvis of Ellsworth and Phelps of Fairfield, participated, the amendment was negatived.

Mr. Read then moved to amend by requiring notice to be given in the Bath Inquirer and Eastern Argus. But on assurance being given that the notice should be published in those papers, he withdrew his motion, and the House concurred with the Senate in the order of notice.

Bill to incorporate Stroudwater Milldam Company, was read twice and Tuesday assigned.

Leave to withdraw their petition was granted to the inhabitants of Prospect, praying to be formed into a Mutual Fire Insurance Company.

In the Senate, Jan. 13, Petition of Simeon Perkins to be exempt from military duty; of Samuel Venzie and others for a bank to be called the Bangor Bank, with a capital of \$100,000; (the same company which applied last year under the petition of Albert G. Brown and others.) Petition of Stevens Davis and others to be incorporated as the Bangor and Dexter stage company; of Wm. D. Williamson and others for a bank at Bangor, to be called the Exchange Bank, with a capital of \$50,000; of Samuel Andrews and others for a new town, to be composed of a part of Bridgton; of Allen Gilman and others for an alteration of the June term of the Court of Common Pleas of the county of Penobscot; of the Portland Manufacturing Company that their capital may be increased from \$100,000 to \$500,000, and that they may be entitled to the privileges and exemptions from taxation contemplated in the act of Feb. 7, 1825; of Samuel Smith and others for a charter to build a bridge over the Kenduskeag stream.

Leave to withdraw was granted on petition of inhabitants of Prospect.

Resolve authorizing the Governor to appoint agents to protect the timber lands, came from the House indefinitely postponed. Senate concurred.

The Secretary of State laid on the table a communication from the Governor, transmitting copies of the 1st and 2d sections of an act of the General Assembly of Pennsylvania, together with a resolution of that State upon the subject of the abolition of lotteries; also copies of sundry documents and a law of the commonwealth of Massachusetts on the same subject. Read and laid on the table.

In the House the following petitions were presented and referred—of Jeremiah Perley for extension of time to complete Stillwater Canal—Wm. Bradley and others for a Canal—Merchant's Bank for an increase of capital stock—Sundry inhabitants of Ossipee for incorporation of South Ossipee Social Library Society—inhabitants of Williams College Grant for a division of said grant.

In Senate, Jan. 14.—Petition of Henry Jones for legislative relief in a suit now pending for the restoration of his property taken by authority of Land Agent; of Peter H. Green and others for a new county; of Joshua Hobbs and others for a grant of land; of Wm. Bradley and others for a canal; of J. Perley, secretary of Stillwater Canal Corporation, for extension of time for completion; also for alteration of rate of toll.

The committee on the Judiciary, to whom was referred two bills entitled "An additional act regulating costs," referred from the last to the present Legislature, reported that legislation is inexpedient, and the report was accepted.

Leave to withdraw was granted on petition of David Bartlett and others; of E. H. Dodge and others; of A. Richardson and others.

Order of notice on petition of Nathan Preston and others; of E. Sawyer and others.

The bill relating to the suspension of the sale of the Public Lands, returned by the Governor, with his objections, came up for consideration, and after a good deal of discussion as to the proper course to be taken with the veto and resolve, the question was finally put on passing the resolve by a constitutional majority, and decided by yeas and nays in the negative, yeas 0, nays 22.

In the House.—On motion of Mr. Hannaford of Cape Elizabeth, the order instructing the Committee on Literary Institutions to inquire into the expediency of repealing the law passed March 4, 1833, additional for the education of youth, was reconsidered. [The law referred to, gives the Bank tax to the several towns for the benefit of primary schools.]

Leave to withdraw was granted on the petition of John Brown and others, to be set off from Cornish to Limerick, taken from the files of the last Session. Similar leave was reported on a similar petition presented at the present session, but on motion of Mr. Weeks, of Parsonsfield, the subject was recommitted.

Petitions were presented and referred, of Reuben Wright and 25 others of Litchfield and Carthage for a law requiring the use of broad rimmed wheels; of Joshua Carpenter and others, for an annual tax on Stud Horses, for the improvement of the breed of Horses; J. W. Sanford and others for leave to build a dam across the Eastern Branch of Canabow river; Moses Call and others for a bridge across Eastern river; Timothy Hall, Jr. and Nathaniel Bladell for pensions; Stephen Tracy, that the Land Agent may be authorized to sell him certain timber; George Kimball and others for a grant of land; Charles Perkins, Jr. for change of name; Bartlett Lancaster and others for incorporation of school fund.

Remonstrances—of Nicholas Hinkley and 84 others, John Azy and 51 others, Amos Nourse and 59 others, against a division of the town of Hallowell; Joshua Wingate, Jr. against a horse ferry at Bowman's Point in Hallowell.

FIRE. The dwelling house of Pease Morrill, Esq. of Dearborn, in this County was consumed by fire, with all its contents, on the night of Saturday last. The fire is supposed to have been communicated by ashes left in a wooden vessel in the wood shed; and such was its progress before it was discovered, that the family barely had time to escape without taking any thing with them. The loss of Mr. M. is probably over \$1000—no insurance.

APPOINTMENT.—Jacob Trafton, Esq. of Camden, has been appointed by the Governor and Council, Sheriff of Waldo County, vice Joseph Hall, Esq. elected to Congress.

We learn from Augusta, says the Portland Argus, that the following gentlemen have been appointed Aids-de-Camp to the Commander in Chief, with the rank of Lieutenant Colonel—Maj. Benjamin Shaw, of Frankfort—Solomon H. Mudge, of Portland—Samuel Farrar, Esq. of Bloomfield, and Edward L. Osgood, Esq. of Fryeburg.

The Egyptian Fleet.—On the 18th of July, the Housa, a ship of 100 guns, was launched at Alexandria. The Paeha, who was present, expressed the most lively satisfaction at this new proof of the activity of his chief engineer, Caray Bey. The Paeha's fleet now consists of seven ships, seven frigates, five corvettes, and eight brigs.

MASSACHUSETTS.—On Thursday of last week the Senate proceeded to the election of Governor, with the following result, viz:—Whole number of votes 57; For J. Davis, 30; M. Morton, 4; Blanks, 3; and so John Davis was elected Governor for the ensuing year.

The House proceeded to select two candidates for Lieut. Governor, to be sent to the Senate.—Messrs. Armstrong and Lathrop were selected.

On Friday, the Senate proceeded to the election of Lt. Governor. Thirty-seven votes were thrown, of which S. T. Armstrong had 30, and he was declared elected.

The two Houses then went into Convention for the choice of Treasurer, Secretary and Counsellors. Hezekiah Barnard was chosen Treasurer, E. D. Bangs, Secretary, and Messrs. Luke Fisk, Joseph Bowman, David Mack, Jr. B. Sheldon, H. Lathrop, Elijah Swift, James Richardson, William Person, James Savage, Counsellors.

Fire at Dedham.—A fire was discovered about 2 o'clock yesterday morning, in the loft of Mr. Timothy Gay's new and spacious stable at Dedham, which in about an hour from that time had levelled the building with the ground, and destroyed 52 or 53 horses in the stable, belonging to the Boston and Providence Citizen's Line, together with several hundred dollars worth of hay and grain. Considerable loss also was sustained in harnesses. This establishment was on the site of the one burnt Oct. 30, 1832, under very similar circumstances. Ten horses kept by Mr. Ebenezer Newell, in one wing, were all saved. A meeting of the citizens of Dedham was held at nine o'clock, and a Committee chosen to investigate the transaction, which is generally attributed to an incendiary.—The Company's property was insured at the Merchants' Office for \$10,000. The stable was owned by Mr. Gay, who we understand was not insured.—*Mer. Antile Jour.*

Bangor Seamer.—The construction of this boat, which is being built at New-York, is so far advanced that there is little doubt of its being ready for the reception of its boiler by the middle of next month. It will be decidedly among the most completely built, furnished and managed boats on the American waters. Tonnage, 577 tons; deck, 155 feet; with masts and sails, 12 state-rooms to contain four persons each, 6 stout boats to accommodate 200 persons, and guards-sealed with sponduons at an expense of \$1000. Picton coal will be used exclusively. Capt. Barker, of Bangor, will command; engineer, D. Wright, of New-York, heretofore of the Providence. The stock (\$50,000) is all taken but \$1,500. The Bangor will be put on its route about April 10th.—*Mer. Journal.*

The ill-fated Miss Cunningham.—The reader will recollect the mournful story of this young lady's death, in April, 1825, and also how fruitless all attempts were at the time, and since, to discover her murderer. Recently, however, suspicion rests on a man, a shoemaker, who has ever since the horrid transaction resided near Port Deposit. The clues which promise to lead to his identification are a ring of value with Miss Cunningham's name yet legible, and one of her stockings. The ring, it seems, was pawned to a man to whom he was indebted, and the stocking was found in his possession. "Justice never fails to overtake a villain."

Cincinnati, Dec. 1.—The Pork business of this season will exceed that of any preceding one. It is estimated that there will be 100,000 hogs slaughtered and packed in this city this season, averaging in value about \$10 each, amounting to no less a sum than two million of dollars. In former seasons we have not put up over 90,000. This will use a great deal of money, and the principal part of it will be of the products of our own State and dependencies. There will be besides large quantities of Pork put up in the towns in this vicinity. Our crop of flour is likewise very large and fine.

New Orleans, Dec. 20.—The act repealing the several prohibition laws against the introduction of slaves into our State, has passed both bodies of our Legislature, and only waits the governor's signature to have effect. One amendment only was made to it in the Senate—to the end, that if during two months the purchasers of a slave introduced discovers that he is addicted to running away, or if during eight months he finds that the slave suffers under some repressive defect, he shall have effect against his vendor.—*Bee.*

CONGRESS is still occupied on the Deposit question, and four days' speeches are the order of the day.

A letter from Marseilles, dated Nov. 10th, says—"Our city, for some days, has been a scene of assassinations—no less than nine having taken place in the last 4 days—all on account of political causes. They were committed in the open streets, and are generally attributed to the Calist party, who are numerous here, and highly excited. Several persons have been arrested, all of whom are of that party. Some of them had poignards and stilettos in their possession when arrested."

The U. S. ship Natchez, Capt. Zantinger, arrived at Rio Janeiro on the 18th Nov. from the River La Plata—officers and crew all well. Capt. Z. reported that an armistice had taken place at Buenos Ayres between the contending Chiefs, and he was assured by the public authorities that peace would speedily ensue from the negotiations then pending.

An infant child, daughter of Mrs. Mary Collier, near Cumberland, Md. was burnt to death a few days since, during the temporary absence of the mother. The distressing event took place in the presence of the father, who appears to have been too much intoxicated to afford any assistance.

Various orders have been received, says the Boston Trumpet of Jan. 11, for the Danvers Discussion. The second addition is now nearly ready for delivery, and those orders shall be answered as soon as possible. The first addition is entirely gone.

The Charleston Courier mentions that snow fell in Greenville, in the State of South Carolina, on the 16th ult. to the depth of three or four inches. Sleighs may yet be an article of export from the northern to the southern market.

## Appointments.

Rev. C. GARDNER will preach in the Capitol, Augusta, next Sunday. The Editor will supply his place in Waterville.

We understand that Dr. EBERNEZ STEVENS of Montville will hold a meeting on London Hill, Hallowell, a week from next Sunday.

Br. GIBSON SMITH appoints to preach in Thorndike on the fourth Sunday in this month.

## Notice to Teachers.

A number of Teachers instructing Schools in Hallowell, Augusta and Gardiner, met in Hallowell, on Friday evening, Jan. 8, 1834, and agreed to form themselves into "an association," to consist of the Teachers of the Schools in Hallowell, Augusta and Gardiner, and others who may wish to unite with them, in promoting their objects, which are—To facilitate a free interchange of opinions, feelings, and plans, on all the subjects pertaining to the business of education and instruction, to afford mutual assistance and advice, and thus to alleviate the burdens of their own labors, and ultimately to advance the character and usefulness of the schools in which they are employed.

They earnestly solicit the co-operation of any gentlemen now engaged in teaching in either of the above mentioned towns, or who shall be so engaged, or who from previous experience may feel an interest in promoting their objects. In conformity to the Constitution which was submitted to the Association by Messrs. Goodwin and Gross, and accepted, the following persons were elected to fill the offices therein designated: Wm. S. Willey, President; C. C. Whitney, H. G. Winslow, Vice Presidents; H. H. Gross, Secretary and Treasurer; D. R. Goodwin, P. Eveleigh, H. H. Gross, P. Wardsworth, J. G. Fellows, Board of Directors.

The Teachers' meeting will be weekly, on Tuesday, at half past 6 o'clock, P. M. in the first story of the Town House in Hallowell. At the last meeting it was voted to admit the clerical who are engaged as teachers.

Question for discussion at the next meeting, Tuesday evening, Jan. 21, will be a continuation of the following, viz:—Should corporal punishment be resorted to by Teachers in Common Schools?

WM. S. WILLEY, President.  
H. H. GROSS, Secretary.

## MARRIED.

In Union, Mr. Allan Drake to Miss Mary Leloir; Mr. Charles Folger to Mrs. Martha Nye.

In New York, Lawrence Kearney, Esq. Captain U. S. Navy, to Miss Josephine C. Hall.

In Columbia, Ten. Dr. William McNeil to Miss Mary Crockett, daughter of the Hon. David Cockett, member of Congress.

In Monmouth, David White, Esq. to Miss Cynthia Wickwice.

In Mr. Desert, Capt. Andrew Logan to Miss Rachel Miliken.

## DIED.

In Turner, on the 26th December last, Mrs. Asenath Bradford, widow of the late William Bradford, aged 75 years. Mrs. B. was a native of New-Cloicester, and was one of the first settlers in Turner. She possessed many excellent qualities, lived in the enjoyment of the respect and confidence of her acquaintances, and died in the sustaining hope of life and immortality. *Printers in Portland and Bangor are requested to notice the above.*

In Waterville, on the 1st inst. Mr. Elijah Bates, aged about 20.

At Westport on the 21st inst. Hon. Archelus Lewis, aged 81 years. Major Lewis was an officer of the Revolutionary Army, and engaged in several battles; and was subsequently for many years a Representative and Senator in the Legislature of Massachusetts.

In Hallowell, Lucy Ann, daughter of Nathan Bachelder, Esq. aged 31.

In Rockfield, William, son of Col. A. Parsons.

At a Lucas, on the legion of Marschillo, Wm. B. Merriman, of Brunswick, Me. aged 27, mate of the brig Tovar. He was killed by a Spanish, a pilot at that port, with whom he had a quarrel.

In Bath, Mr. Joshua B. Cushing, aged 27.

## New Books.

JUST received at the Bookstore of Wm. PALMER The Young Man's Guide  
Life of St. Paul  
Daughters' Own Book,  
Young Orator,  
Life of J. B. Taylor,  
Jack Downing's Letters,  
Pompeii,  
Parker's Magazine, Part Third,  
Pompeii's do. do.  
Essays of Cressy & Pointier, in French & English,  
Beaumont on the Gout & Juice.

## Paige's New Work.

B. B. MUSSEY has just published "Selections from Eminent Commentaries who have believed in Punishment after death, wherein they have agreed with Unive a lists in their interpretation of Scriptures relating to punishment, by LUCIES R. PAIGE, Pastor of the first Universalist Society in Cambridge." All orders for the above work addressed to B. B. MUSSEY, 29, Cornhill, Boston, will receive prompt attention.

## To the Honorable Senate and House of Representatives.

THE undersigned respectfully request, that they with their associates may be incorporated into a Company to be called the Kennebec Mill Dam Association, for the purpose of erecting and maintaining a Dam across the Kennebec River, at or near the Island above the Kennebec Bridge, with such privileges, and under such restrictions as the public good may require.

The present is a time when the public attention seems to be directed to works of internal improvement; and the undersigned have been led to believe that a Dam may be erected at the place contemplated, which shall be the means of entering available a portion of the natural resources of the State, for the following other reasons:—1st, it would improve the navigation of the river above tide water, while it would not interfere with it below. 2d, it would tend to augment the value of timber lands upon the river and its tributaries, by furnishing additional facilities for securing and sawing the timber and preparing it in the various modes required for the market. 3d, it might be the means of introducing Manufacturing Establishments and of the consequent introduction of capital and fiscal property, improving the market for the farmer, and furnishing employment for the mechanic and laborer.

Wherefore your petitions respectfully request to be incorporated as aforesaid.

GREENLEAF WHITE and 26 others:  
Augusta, Jan. 9, 1834.

## State of Maine.

In SENATE, Jan. 10, 1834.

On the Petition aforesaid, Ordered, That the Petitioners cause an attested copy of their Petition, with this order thereon, to be published in the Age and Kennebec Journal, two papers published in Augusta, three weeks successively, the last publication to be before the second Wednesday of February next, that all persons interested may then appear and shew cause, (if any they have) why the prayer of said Petition should not be granted.

JOSHUA PRESCOTT, Chairman.

In SENATE, January 10, 1834.  
Read and Accepted. Sent down for concurrence.  
JOSEPH WILLIAMSON, President.

In the House of Representatives, Jan. 11th, 1834.  
Read and Concurred.

NATHAN CLIFFORD, Speaker.  
A true copy—Attest:  
WILLIAM TRAFTON, Secretary of the Senate.

## Temperance Tavern.

ESTABLISHMENTS of the above character are fast becoming more popular and less rare—a sure indication of the rapid progress of the Temperance cause. The public are a little that such a Tavern is just being opened in this village by J. H. B. B. Esq. at his old stand, which has been thoroughly refitted and refurnished. Mr. Farrington is well known as an experienced landholder, and those who become his guests may depend on being supplied with every article necessary to comfort and good cheer, and ardent spirits of all kinds excepted.

Bowdoinham, Dec. 28, 1833.



## A FRAGMENT.

BY J. D. WILLIAMSON.

"Twas evening; and I sat me in the house  
Where multitudes in silent awe were met,  
To pay their vows and worship before him  
Who lives and reigns in majesty supreme.  
The pale light shone dimly from the fading  
Lamp, whose scattered rays contented feebly  
With the spirits of darkness hovering round.  
The aged and the young were there; and all  
Ranks from riches down to poor and helpless  
Penury, had met in convocation,  
To hear from God and worship at his feet.  
Patiently and silently they waited  
And with anxious look gazed on the pulpit  
Where sat the shepherd man whose duty was  
To feed them with the bread of heaven and earth.  
The hymn was ended, and from a thousand  
Waiting hearts, the fervent prayers of pious faith  
Borne on angels shining wings ascended  
The celestial brow, of the holy mount  
Calling on God to shower salvation down.  
The book was opened;  
And from its sacred page, the text was read,  
Which spoke of punishment for those who stray  
From virtue's path, to walk with sinners vile.  
But men through mist of error dark, see not  
The parent's hand that guides the chaf'ning rod.  
Like children whose awakened fears transform  
The image of their friends to demon powers,  
Of whom the nurse has bid them oft beware,  
So men, by falsehood blinded and deceived,  
See not the smile that beams in glory bright  
From the face of him who smites the sinner,  
But smites to bleed and wounds to heal again.  
Thus the preacher, accustomed long before  
To meditate on life's woes that swell  
Beyond the vale of death, and sadly brood  
O'er scenes of cruelty, in future worlds,  
Sees in the text, nought but the burning pit,  
And turns the threatenings of a father's love  
To the cruel ire of an angry God.  
On the scathed brow of Sinai's awful mount,  
Where highnings flash and groling thunders shake  
The solid ground, he took his favorite stand.  
To the lowest depths of the infernal den  
He plunged, and brought up the naked souls  
Of men long damned, to unfold the dreadful  
Secrets of that unseen world of anguish.  
How demons rave, and spirits in chains  
Writhe and burn deep in seas of liquid fire  
That roll and dash their boisterous billows  
Against the rugged rocks that make their bounds!  
With gestures frantic and with looks of fear,  
He said, that inferies more keen than these  
In God's own book are threatened and await  
The souls of those to whom his words are given.  
His voice he lifted high and cried aloud,  
That hell's most dreaded jaws yawned from beneath,  
And devil grin had raised their brawny arms  
To drag his hearers down the gulf of woe!  
Then it was that the stout hearted trembled  
And the nerves of the weak and timid shook  
As the open leaf when driven by the wind.  
The tender maiden shrieked outright for fear,  
And even the hoary headed sire, whose brow  
Had often stood unmoved in battle dire,  
Was sore afraid and chilled with anxious fear.  
And men were in that house, (if right it be,  
To call them men, who wear the human form  
But have no hearts to feel) and women too,  
Who looked coldly on, and even gloried in  
The tears that fell from eyes unused to weep.  
I turned away and sighed, that men who live  
On God's paternal care from day to day,  
Should raise a feeble voice against his love,  
And at the moment, when his blessings fall  
Most freely on their heads, traduce his name.

## THE MORALIST.—No. 1.

PRAYER.

"Oh turn ye then  
And bend the knee of worship; and the eyes  
Of the pure stars shall smile in glad surprise!  
At the deep reverence of the sons of men."

Whittier.

It is a beautiful thing to bend the knee in  
worship—to humble one's self before the  
great Ruler of the universe—to offer up  
thanksgiving, and pour the soul in one sil-  
ent oblation at the feet of Jesus! It is re-  
freshing to behold those assembled in the  
sanctuary, bowing before their Maker, and  
offering up their supplications to Him who  
holds their destinies within the hollow of  
his hand. And yet, I do not like the vain and  
hollow pageantry of prayer as performed in  
churches, got all by rote, and seldom insti-  
gated by the spirit within. It is too mecha-  
nical—too same and trite by far, and mostly  
got up for present effect; seldom producing  
a beneficial or lasting impression.

I have heard many beautiful and eloquent  
speakers pour forth the words of prayer in  
soft-breathed sentences, full of pathos.—  
Thoughts clothed in the most beautiful lan-  
guage, and garnished with the most fascinat-  
ing imagery, flowed from their lips like  
water from a fountain. I have seen them  
listen to with seemingly deep attention,  
by a fashionable auditory; but the words  
passed away and left no trace or good be-  
hind, as the bark upon the trackless ocean  
will leave no mark upon the foaming wave  
so late she kissed.

Of all the exercises indispensable in a life  
of true and genuine piety, prayer is, perhaps,  
the most beneficial. I do not mean prayer  
after the manner I have frequently seen it  
performed, but that praying which is done  
in secret, when apart from the world, as  
Christ himself recommended—"When thou  
prayest, enter into thy closet; and when thou  
hast shut thy door, pray to thy Father which  
is in secret"—and not in the "synagogues  
and high places," to be seen and heard of  
men. From prayer performed in secret,  
when the poor sorrowing heart, worn with  
affliction, and lacerated with the cares and  
griefs of earth, pours out its troubled waters,  
and seeks communion with its Maker, ac-  
knowledging its infirmities, and fervently  
imploping the divine forgiveness for past  
errors, and protection in each successive trial  
through life—from prayer in this manner,  
the heart will be refreshed and invigorated,  
the mind strengthened; and prepared with  
the panoply and shield of fortitude, we meet  
the ills of life with becoming resignation.—  
I remember well, when a school-boy, I pur-  
loined from a companion a trifling plaything.  
Although the article was of small value, and  
he perhaps might not have felt its loss, the  
little theft rendered me very unhappy. Con-  
science, awakened, stared me in the face  
and magnified my crime. I had no rest;  
and peace came not until I had retired from  
my playmates, and in a silent and sequestered  
spot knelt before my God and sought for-  
giveness. The burning words fell in tor-  
rents from my tongue, rudely formed, but  
yet sincere. Like the bright and glad some  
sun, dispelling the clouds and darkness,  
peace fell upon my soul—and I felt that I  
was forgiven!

Prayer, however, is at all seasons and in  
all places serviceable, if entered upon with a  
proper spirit of meekness. And I have  
heard a simple prayer in a quiet country  
meeting-house, delivered by an humble indi-  
vidual, before an equally humble and simple  
people, with more interest and satisfaction  
than I have on many occasions, experienced  
since. There was no straining to produce  
effect; no rhetorical figures to catch the fan-  
cy; no flighty bursts of enthusiastic feeling  
—the language was pure, and of characteris-

tic simplicity to correspond with the natural  
feelings and conceptions of his humble hear-  
ers. The speaker was an aged, very aged  
man—the frosts of many winters were gath-  
ered on his head, and the scathing hand of  
time, had worn deep furrows on his broad  
and ample forehead. The voice was low, sil-  
very, and slightly tremulous—and the pray-  
er, so ardent and so beautiful! never shall I  
forget that prayer! It seemed as though the  
venerable patriarch was communing with the  
Most High! that the Spirit of God had robed  
his tongue in eloquence to reach all hearts  
—for the words fell with such a soul-inspir-  
ing fervency from his pale lips, praying that  
the whole world might be saved from sin  
and wickedness, and brought to a knowledge  
of the truth, that irresistibly the heart was  
drawn with him, to worship and pray at the  
throne of the one living and true God. [N.  
Y. Christian Messenger.

## THE PROSELYTES.—A SKETCH.

BY J. G. WHITTIER.

The student sat at his books. All the day  
he had been poring over an old and time-  
worn volume; and the evening found him  
still absorbed in its contents. It was one of  
that innumerable series of controversial vol-  
umes, containing the theological speculations  
of the ancient fathers of the church.—  
With the patient perseverance so characteris-  
tic of his countrymen, he was endeavoring  
to detect truth amidst the numberless incon-  
sistencies of heated controversy; to recon-  
cile jarring propositions; to search out the  
thread of scholastic argument amidst the  
rant of prejudice and the sallies of passion,  
and the coarse vituperations of a spirit of  
personal bitterness, but little in accordance  
with the awful gravity of the question at is-  
sue.

Wearied and exhausted with his research-  
es, he at length closed the volume and rest-  
ed his care worn forehead upon his hand.—  
"What avail," he said, "these long and pain-  
ful endeavors—these midnight vigils—these  
weary studies before which heart and flesh  
are failing? What have I gained? I have  
pushed my researches wide and far, my life  
itself has been one long and weary lesson;  
I have shut out from me the busy and beau-  
tiful world; I have chastened every youth-  
ful impulse, and at an age when the heart  
should be lightest and the pulse the freest,  
I am grave and silent and sorrowful, and the  
frost of a premature age is gathering around  
my heart. Amidst these ponderous tomes—  
surrounded by the venerable receptacles of  
old wisdom—breathing, instead of the free  
air of heaven, the sepulchral dust of antiqui-  
ty, I have become assimilated to the objects  
around me; my very nature has undergone a  
metamorphosis of which Pythagoras never  
dreamed. I am no longer a reasoning  
creature, looking at every thing within the  
circle of human investigation with a clear  
and self-sustained vision—but the cheated  
follower of metaphysical absurdities—a mere  
echo of scholastic subtlety. God knows my  
aim has been a lofty and pure one—that I  
have buried myself in this living tomb, and  
counted the health of this feeble and out-  
ward image as nothing in comparison with  
the shadow of His own infinite mind;—that  
I have toiled through what the world calls  
wisdom—the lore of the old fathers and time-  
honored philosophy, not for the dream of  
power and gratified ambition—not for the  
alchemist's gold or life-giving elixir—but  
with an eye single to that which I conceive  
to be the most fitting object of a godlike spir-  
it—the discovery of TRUTH—truth perfect  
and unclouded—truth in its severe and na-  
ked beauty—truth as it sits in awe and holiness  
in the presence of its Original and Source.

"Was my aim too lofty? It cannot be, for  
my Creator has given me a spirit which  
would spurn a meaner one. I have studied  
to act in accordance with His will; yet I  
have felt all along like one walking in blind-  
ness. I have listened to the living cham-  
pions of the church; I have pored over the  
remains of the dead, but doubt and heavy  
darkness still rest upon my pathway. I find  
contradiction where I had hoped for harmo-  
ny; ambiguity where I had expected clear-  
ness; zeal taking the place of reason—anger,  
intolerance, personal feuds and sectari-  
an bitterness—interminable discussions, and  
weary controversies, while infinite truth for  
which I have been seeking, lies still beyond  
—or seen, if at all, only by transient and un-  
satisfying glimpses, obscured and darkened  
by miserable subtleties and cabalistic myste-  
ries."

He was interrupted by the entrance of a  
servant with a letter. The student broke its  
well known seal, and read, in a delicate chi-  
rography, the following words:

DEAR ERNEST:—A stranger from the  
English Kingdom, of gentle birth and Educa-  
tion, hath visited me at the request of the  
good Princess Elizabeth of the Palatine. He  
is a preacher of the new faith—a zealous and  
earnest believer in the gift of the spirit, but  
not like John de Labadie or the lady Schur-  
mans.\* He speaks like one sent on a mes-  
sage from heaven—a message of wisdom  
and salvation. Come Ernest, and see him,  
for he hath but a brief hour to tarry with us.  
Who knoweth but that this stranger may be  
commissioned to lead us to that, which we  
have so long and anxiously sought for—the  
truth as it is in God! ELEANORA.

"Now may heaven bless the sweet enthu-  
siasm for this interruption of my bitter reflec-  
tions!" said the student, in the earnest ten-  
derness of impassioned feeling. She knows  
how gladly I shall obey her summons, she  
knows how readily I shall forsake the dog-  
mas of our wisest schoolmen, to obey the  
slightest wishes of a heart pure and gener-  
ous as hers.

He passed hastily through one of the  
principal streets of the city, to the dwelling  
of the lady Eleanora.

In a large and gorgeous apartment sat the  
Englishman, his plain and simple garb con-  
trasting strongly with the richness and luxu-  
ry around him. He was apparently quite  
young, and of a tall and commanding figure.  
His countenance was calm and benevolent;  
it bore no traces of passion—care had not  
marked it—there was a holy serenity in its  
expression, which seemed a token of that in-  
ward peace which passeth all understanding.

"And this is thy friend, Eleanora?" said  
the stranger, as he offered his hand to Ern-  
est. "I hear," he said, addressing the latter,

\* J. de Labadie and Anna Marie Schurmans,  
and other dissenters from the French Protestants, estab-  
lished themselves in Holland, A. D. 1670.

"thou hast been a hard student and a lover of  
Philosophy."

"I am but a humble enquirer after Truth,"  
replied Ernest.

"From whence hast thou sought it?"  
"From the sacred volume—from the lore  
of the old fathers—from the fountains of  
philosophy, and from my own brief experi-  
ence of human life."

"And hast thou attained thy object?"  
"Alas—no!" replied the student; "I have  
thus far toiled in vain."

"Ah! thus must the children of this world  
ever toil—wearily, wearily, but in vain. We  
grasp at shadows—we grapple with the fash-  
ionless air—we walk in the blindness of our  
own vain imaginations, we compass heaven  
and earth for our object, and marvel that we  
find it not. The truth which is of God, the  
crown of wisdom, the pearl of exceeding  
price, demands not this vain-glorious re-  
search; easily to be entreated, it lieth with-  
in the reach of all. The eye of the humblest  
spirit may discern it. For He who respect-  
eth not the persons of His children, hath not  
set it afar off, unapproachable save to the  
proud and lofty; but hath made its refresh-  
ing fountains to murmur as it were, at the  
very door of our hearts. But in the encum-  
bering hurry of the world, we perceive it  
not; in the noise of our daily vanities, we  
hear not the waters of Siloah, which go soft-  
ly. We look widely abroad, we loose our-  
selves in vain speculation; we wander in  
the crooked path of those who have gone be-  
fore us, yea, in the language of one of the  
old fathers, we ask the earth and it replieth  
not—we question the sea and its inhabitants  
—we turn to the sun and moon, and the stars  
of heaven, and they may not satisfy us; we  
ask our eyes and they cannot see, and they  
cannot hear, we turn to books and they de-  
lude us, we seek philosophy, and no response  
cometh from its dead and silent learning."

"It is not in the sky above, nor in the air  
around, nor in the earth beneath, but it is  
in our own spirits—it lives within us, and if we  
would find it, like the lost silver of the wo-  
man of the parable, we must look at home—  
to the inward temple, which the inward eye  
discovereth, and wherein the spirit of all  
truth is manifested. The voice of that spir-  
it is still and small, and the light above it  
shineth in darkness. But truth is there, and  
if we seek it in low humility; in a patient  
waiting upon its author, with a giving up  
of our natural pride of knowledge, a seducing  
of self; a quiet from all outward endeavor,  
it will assuredly be revealed, and fully made  
known. For as the angel of old rose from  
the altar of Manah, even so shall truth ar-  
rise from the humbling sacrifice of self-  
knowledge and human vanity, in all its eter-  
nal and ineffable beauty."

"Seekest thou, like Pilate, after truth?"  
"Look thou within. The holy principle is  
there; that in whose light the pure hearts  
of all time have rejoiced. It is the 'great  
light of ages,' of which Pythagoras speaks—  
the 'good spirit' of Socrates; the 'divine  
mind' of Anaxagoras; the 'perfect princi-  
ple' of Plato; the infallible and immortal  
law, and divine power of reason of Philo. It  
is the 'unbegotten principle, and source of  
all light,' whereof Timeus testifieth; the in-  
terior guide of the soul and everlasting foun-  
dation of virtue, spoken of by Plutarch.—  
Yea,—it was the hope and guide of those  
virtuous Gentiles, who doing by nature the  
things contained in the law, became a law  
unto themselves."

"Look to thyself. Turn thine eye inward.  
Heed not the opinion of the world. Lean  
not upon the broken reed of thy philosophy  
—thy verbal orthodoxy; thy skill in tongues  
—thy knowledge of the fathers. Remember  
that truth was seen by the humble fish-  
erman of Galilee, and overlooked by the  
High Priest of the temple, by the Rabbi  
and the Pharisee. Thou canst not hope to reach  
it by the metaphysics of Fathers, Counsels,  
Schoolmen, and Universities. It lies not in  
the high places of human learning; it is in  
the silent sanctuary of thine own heart; for  
He who gave thee an immortal spirit, hath  
filled it with a portion of that truth which  
is the image of his own unapproachable light.  
The voice of that truth is within thee; heed  
thou its whisper. A light is kindled in thy  
soul, which if thou heedest it, shall shine  
more and more even unto the perfect day."

The stranger paused, and the student melt-  
ed into tears. "Stranger!" he said, "thou  
hast taken a weary weight from my heart,  
and a heavy veil from my eyes. I feel that  
thou hast revealed a wisdom that is not  
of this world."

"Nay—I am but a humble instrument in  
the hand of Him, who is the fountain of all  
truth, and the beginning and end of all wis-  
dom. May the message which I have borne  
thee, be sanctified to thy well-being."

"Oh—heed him, Ernest!" said the lady. "It  
is the holy truth which has been spoken.—  
Let us rejoice in this truth, and forgetting the  
world, live only for it."

"Oh—may he who watcheth over all his  
children keep thee in the faith of thy resolu-  
tion!" said the Preacher fervently. "Humble  
thyself to receive instruction, and it shall  
be given thee. Turn away now in thy youth  
from the corrupting pleasures of the world,  
heed not its hollow vanities, and that peace  
which is not such as the world giveth; the  
peace of God which passeth all understand-  
ing, shall be thine. Yet, let not thine be the  
world's righteousness—the world's peace  
which shuts itself up in solitude. Enclos-  
ter not the body, but rather shut up the soul  
from sin. Live in the world, but overcome  
it; lead a life of purity in the face of its al-  
lurements; learn from the holy principle of  
truth within thee, to do justly in the sight  
of its author, to meet reproach without anger,  
to live without offence; to love those that  
offend thee—to visit the widow and the fa-  
therless, and keep thyself unspotted from the  
world."

"Eleanora," said the humbled student, "truth  
is plain before us, can we follow its teach-  
ings? Alas! I canst thou the daughter of a  
noble house—forget the glory of thy birth,  
and in the beauty of thy years tread in that  
lowly path, which the wisdom of the world  
accounteth foolishness?"

"Yes, Ernest—rejoicing can I do it!" said  
the lady; and the bright glow of a lofty pur-  
pose gave a spiritual expression to her ma-  
jestic beauty. "Glory to God in the highest,  
that he hath visited us in mercy!"

"Lady!" said the preacher, "the day star  
of truth has arisen in thy heart; follow thou  
its light even unto salvation. Live an har-  
monious life to the curious make and frame  
of thy creation, and let the beauty of thy per-  
son teach thee to beautify thy mind with ho-  
liness—the ornament of the beloved of God.  
Remember that the King of Zion's daugh-  
ter is all glorious within, and if thy soul ex-  
cel, thy body will only set off the lustre of  
thy mind. Let not the spirit of this world—  
its cares and its many vanities—its fashions  
and discourses, prevail over the civility of  
thy nature. Remember that sin brought the  
first coat, and thou wilt have little reason to  
be proud of dress and the adorning of thy  
body. Seek rather the enduring ornament  
of a meek and lowly spirit—the beauty and  
purity of the altar of God's temple, rather  
than the decoration of its outward walls.  
For, as the Spartan monarch said, of old, to  
his daughter, when he restrained her from  
wearing the rich dresses of Sicily 'thou wilt  
seem more lovely to me without them; so  
shalt thou seem, in thy lowliness and humil-  
ity, more lovely in the sight of heaven and  
in the eyes of the pure of earth. Oh—pre-  
serve in their freshness thy present feeling—  
wait in humble resignation and in patience,  
even if it be all thy days, for the manifesta-  
tions of Him, who as a father careth for all  
his children."

"I will endeavor—I will endeavor!" said  
the lady, humbled in spirit and in tears.

The stranger took the hand of each.—  
"Farewell," he said, "I must needs depart, for  
I have much work before me. God's peace  
be with you; and that love be around you,  
which has been to me as the green pastures  
and the still water—the shadow in a weary  
land."

And the stranger went his way; but the  
lady and her lover, in all their after life,  
and amidst the trials and persecutions which they  
were called to suffer in the cause of truth, re-  
membered with joy and gratitude the in-  
structions of the pure hearted and eloquent  
WILLIAM PENN.—New-England Magazine.

TRAITS OF THE HYENA. Hyenas generally  
inhabit caverns and other rocky places,  
from whence they issue under cover of the  
night to prow for food. They are gregarious,  
not so much from any social principle,  
as from greediness of disposition and a glu-  
tinous instinct, which induces them to as-  
semble even on a scanty and insufficient  
prey. They are said to devour the bodies  
which they find in cemeteries, and to disinter  
such as are hastily or imperfectly inhumed.  
There seems indeed, to be a peculiar gloom-  
iness and malignity of disposition in the as-  
pect of the hyena, and its manners in a state  
of captivity are savage and untractable.  
Like every other animal, however, it is per-  
fectly capable of being tamed. A contra-  
dictory feature has been observed in its na-  
tural instincts. About Mount Libanus, Syria,  
the north of Asia, and the vicinity of  
Algiers, hyenas, according to Bruce, live  
most upon large succulent bulbous roots;  
especially those of the fritillaria, &c. and he  
informs us that he has known large patches  
of the fields turned up by them, in their  
search for onions and other plants. He adds  
that these were chosen with such care, that  
after having been peeled, if any small de-  
cayed spot became perceptible, they were  
left upon the ground.

In Abyssinia, however, and many other  
countries, their habits are certainly decid-  
edly carnivorous; yet the same courage, or at  
least fierceness, which an animal diet usu-  
ally produces, does not so obviously manifest  
itself in this species. In Barbary, according  
to Bruce, the Moors in the day time seize  
the hyena by the ears and drag him along,  
without his resenting that ignominious treat-  
ment otherwise than by attempting to draw  
himself back; and the hunters, when his  
cave is large enough to give them entrance,  
take a torch in their hands, and advance  
straight towards him, pretending at the same  
time to fascinate him by a senseless jargon.  
The creature, astonished by the noise and  
glare, and allowing a blanket to be thrown  
over him, is thus dragged out. Bruce looked  
up a goat, a kid and a lamb all day with a  
Barbary hyena which had fasted, and he  
found the intended victims in the evening  
alive and uninjured. He repeated the ex-  
periment, however, on another occasion,  
during the night, with a young ass, a goat  
and a fox, and the next morning he was as-  
tonished to find the whole of them, not only  
killed, but actually devoured, with the ex-  
ception of some of the ass's bones. [Rus-  
sell's Abyssinian Zoology.

FOR MAKING INDIAN CAKES. To one quart  
of milk add three eggs—heat them well—  
then add as much meal as will make a batter  
of the same consistency as is used for buck  
wheat cakes, pour it into a bake-kettle, and  
bake as for other cakes. When sour milk  
can be had, it is to be preferred, into which  
put some pearl ash as for making biscuits.  
When cakes are made according to the  
above directions, most people prefer them to  
wheat bread, and no doubt they are more  
healthy. They should be eaten warm, and  
with a cup of coffee make an excellent  
breakfast. In addition to all other recom-  
mendations, they are economical.

Mr. Pignatelli Pettibone Pinco gives the  
following illustration of partiality and its re-  
verse:—"I was down in the melder and saw  
my bull and nabor Pelatiah's fighting like  
an angel, and I'd a little rather mine had lickt."

This was partially illustrated; but his ex-  
position of impartiality is capital:—

"'Tother day I was out agin, and seed a  
skunk and black snake at 'em, and I didn't  
care if the devil had both on 'em!"

From the Albany Daily Advertiser.  
"PAY THE PRINTER."  
Here comes winter, here comes winter,  
Storms of hail—and snow—and sleet,  
Pay the Printer, Pay the Printer,  
Let him warm his hands and feet.

Here comes winter, here comes winter,  
Whitening every hill and dale:  
Pay the Printer, Pay the Printer,  
Send your money by the mail.

Pay the Printer, Pay the Printer,  
All remember his just due,  
In cold winter, in cold winter,  
He wants cash as well as you.

Here comes winter, &c.  
Merry winter, merry winter,  
It will be, if all do right,  
Pay the Printer, Pay the Printer,  
Do the thing that is polite.

Happy winter, happy winter,  
Hark the jingling of the bells:  
To the Printer, to the Printer,  
What sad tales their music tell!

Ah! poor Printer!—ah! poor Printer!  
Your subscribers frizzle all,  
In the winter, in the winter,  
But ne'er think of you at all!

Pay the Printer, &c.  
Merry winter, merry winter,  
It will be, if all do right,  
Pay the Printer, Pay the Printer,  
Do the thing that is polite.

Happy winter, happy winter,  
Hark the jingling of the bells:  
To the Printer, to the Printer,  
What sad tales their music tell!

Ah! poor Printer!—ah! poor Printer!  
Your subscribers frizzle all,  
In the winter, in the winter,  
But ne'er think of you at all!

Pay the Printer, &c.

A blacksmith brought up his son, to whom  
he was very severe, to his trade. The ur-  
chin was a most audacious dog. One day  
a cold chisel which he had made of foreign  
steel, but could not succeed. "Horsewhip  
it father," exclaimed the young one; "if that  
will not harden it, I don't know what will."

REFINEMENT. A lady went into a school  
not long ago, and seeing a little girl at work  
asked her what she was making. The child  
dropped a curtsey and replied, "A hem-  
ma, ma'am." "A what?" said the lady; "why  
it looks like a shirt!" "Yes ma'am," rejoined  
the little work woman "only goodness says  
we ought to say hemmes for these, same as  
hemmes for the others."

"Hold up, Pat, hold up yer horse—in  
pouring down rain like the very devil!" "And  
so it is, faith—so what's the use of standing  
still here, honey?" "Och! botheration to ye  
—and are ye the big fool to be riding in such  
a shower as this?"

## Almanacs for 1834.

ROBINSON'S Comic, Anti-Masonic and Min-  
strel Almanacs for 1834, for sale by the gross,  
dozen or single at the Bookstore of  
WM. PALMER.

## Splendid Presents.

THE Token, Offering, Pearl and Friendship's Oc-  
casion, for 1834, elegantly bound, are for sale by  
WM. PALMER.

## NOTICE.

THE subscriber having received an assignment  
of property of NETTING & COOK, in trust for the  
benefit of their Creditors, notice is hereby given,  
that the time given in said assignment for said Creditors  
to come in and become parties to said assignment  
will expire on the 24th day of January next.—All persons  
indebted to NETTING & COOK are requested to make  
immediate payment to  
Gardiner, Dec. 31, 1833. C. LOCKE.

## To the Afflicted.

For sale, Dr. Holmes' Dificult Vegetable  
Compound and Deobstruent Pills.

A SAFE and efficient medicine for all those labo-  
ring under diseases of the Lungs, such as Cough,  
Catarrhs, Croup, Asthma, inflammations of the mem-  
branes of the throat, and organs of the chest.  
This medicine has been singularly powerful in cases of  
bleeding from the Lungs, and as a preventive of Cas-  
sion. It is purely a vegetable composition, prin-  
cipally of native plants, and acts as a gentle stimu-  
lant of the digestive organs and as a corrector of the im-  
purity of the blood and fluids necessary to good and  
perfect health. Hence it has been found exceedingly val-  
uable in cases of general debility; also in Liver com-  
plaints, such as Jaundice, Rheumatism, as well as in  
the disorders peculiar to females. It is prepared and  
put up in the nicest manner by the inventor, E.  
HOLMES, M. D. who was first led to its use by ascer-  
taining its efficacy upon himself in cough, spitting  
blood, and pain in the chest, and it has since been ad-  
ministered to hundreds with unparalleled success.

Each bottle is accompanied by a box of pills en-  
closed in a pamphlet giving directions for its use.—Also  
directions as to efficacy, &c. Price \$1 50.  
Apply to S. O. BRADSTREET & CO. Agents,  
Gardiner, who are constantly supplied with the Medi-  
cine.

LIST OF LETTERS remaining in the Post Office  
at Gardiner, (Me.) Jan. 1, 1834.  
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Louis Alexander, William Marshall,  
Samuel J. Bridge, Cynthia Ann McCarty,  
Henry Bowman, Rachel Motley,  
John Blake, Warren C. Amey,  
John Brand, David Wardwell,  
Aaron Brown, Nathaniel Marston,  
Jesse Bickford, Joseph Mellus,  
Joab Black, Samuel Moore,  
Loring Ballard, Mary Newman,  
Ann Chamberlin, Nathaniel Newell,  
Dean Cobb, Wm. Noyes,  
James Craig, George Newell,  
Alagall Cowan, Cyrus B. Norris,  
Benjamin Dwyer, Stephen Osgood,  
James Dickman, Patrick O'Connell,  
Charles Dolber, James S. Paine,  
Josiah Dill, Sarah C. Palmer,  
Joanna Fudge, Samuel Phistall, Jr.,  
David Flagg, John Palmer,  
Charles Garland, 2, Mile Page,  
John Goring, Chas. C. Quincy,  
Reuben Griffin, 2, Ephraim Rand,  
Lewis Handy, Eliza J. Stinson,  
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Mary Hildreth, Ezekiel Simpson,  
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Hannah Knox, Robert C. Towle,  
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Benjamin Kittredge, Peter Tiecher Voss,  
Simon Lawrence, Dorcas Witham,  
John Leeman, J. P. Weller,  
Isaac Lawrence, Abraham Waterhouse,  
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Interrogatories are interspersed throughout,  
to the several Rules in course, and references to the  
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of the improvements which have been made by the  
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debted to one of the best works now to be obtained. We  
pleased to observe that the mechanical part of the  
work has not been neglected; it is printed on good  
type and suitable paper